



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XIX.

ESTERO, FLA., FEBRUARY 20, 1906.

NUMBER 37.



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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

The First Department of THE FLAMING SWORD is conducted by KORESH, not by the Editor; and all communications concerning this department should be addressed, KORESH, FLAMING SWORD, Estero, Fla.

Everything pertaining to the Editorial Departments—questions, discussions, and criticisms, and all articles or communications for publication in any of the several Departments, except the first, should be sent to EDITOR, THE FLAMING SWORD, Estero, Fla.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance. Foreign Subscriptions, \$1.50 per year.

THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but a practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xix. No. 37.

ESTERO, FLA., FEBRUARY 20, 1906. A. K. 66.

Whole No. 646

The Character of the Coming Race.

The Greatest Miracle of the Ages is the Birth of the New Genus; the Testimony of Prophecy and Scientific Cosmogony; the Prophet of the New Covenant.

KORESH.

ONE OF THE GREATEST MISTAKES made in Biblical interpretation is in the direction of transposing the questions of the *hereafter* of Biblical prophecy to some remote *sphere* or quality of existence, rather than to remote *time*, and to the character of the being belonging to the *time* to which prophecy refers. The *worlds* of which mention is made in the New Testament, are not earths in the sense of *the world* as pertaining to the cosmic physical structure in which we live, but orders of condition and progress marking the careers of dispensations; as for instance, the Jewish dispensation and the succeeding Christian dispensation.

The cosmos or world of the dispensation from Abraham until the Christ of the Christian era was a world, or, as the Greek Testament puts it, a cosmos, practically meaning the specific order of the Abrahamic *aion* or age. The *aion* is the duration of the period; the cosmos is the special order or character of the career of the duration. The Christian *aion* is marked by the forms and principles of a distinctively differentiated character of the progress of the cycle of time. The Christian dispensation is culminating its career and rapidly merging to its close. A new *aion* follows with its characteristic cosmos or order. THE CROWNING GLORY OF THE CHRISTIAN DISPENSATION IS ITS FRUITION OF THE FRUIT OF THE TREE OF LIFE. This fruition ushers in the new world or cosmos.

Are we to look upon the teachings of the Bible as practically prophetic, in so far as those teachings are prophetic of conditions to come in fulfilment of the operation of laws of Nature, which are the laws of God?

Then why not take the scientific and common sense view of the statements of the Bible, and determine to what extent its declarations may be relied upon as embodying the principles of truth to be verified by the expositions of scientific progress.

The principles of evolution, when placed under the searchlight of the most liberal and progressive thought, and in that searchlight associated with the coördinate doctrine of involution, confirm the testimony of the Bible regarding the future development of the race. The recent and most profound discourses and revelations made regarding the form and function of the universe, declare its form and function to constitute a perpetually self-rejuvenating cosmos from its own constantly precipitating chaos,—the cosmos and the chaos constituting the two antithetical coördinates of the one eternal coöperation.

The Cellular Cosmogony determines the universe to be an eternal structure possessing the form and function of man, in which is the unity of the male and female principles in one unitized organic whole. This is the man in his greatest form. In the progress of human development in the processes and purposes of evolution, there stands out—in preëminent design—the prophetic enunciation of the attainment by man of a condition in which he becomes the microcosm, the universe in its least form, and therefore eternal, being patterned both in structure and function after the universal structure which gestates and brings him forth. Man, then, is to become immortal; and through immortality he will reach his career of eternal life. His destiny is deter-

mined by the facts of law as known to exist and operate in the processes of involution and evolution, as pertaining finally to human progress and fruition.

The conditions of mortality and corruptibility in which we find the race (conditions which, pathologically considered, are inherently corrupt from inception, until the mortal body decomposes in the graveyard) forcibly enunciate the fact that the human race has not yet attained to the perfect or Arch-natural state, according to the designs of the great Architect who is directing the construction of the building fitly joined together, and to become the habitation of God. Man is not yet the holy Temple, nor will he be until the final restoration, wherein he becomes the perfected house of God's eternal habitation. The race has not reached its final attainment. The ultimate perfection of the race is the attainment of Arch-natural immortality, by which we mean immortality here in the world and in the flesh. Evolution pronounces the fact in unmistakable declaration. By all the indications of Nature's laws, we are forcibly and irresistibly urged to the conclusion that there succeeds a condition of the race, characterized by forms and functions exceeding and outweighing all other definitions of human possibility, except prophetic declarations found in Holy Writ. The Bible predicts the coming of a new genus, called the order of Melchizedek, of which it declares the Christian Messiah to be forever the High Priest.

The Science of the Development of the Sons of God.

The deeper investigations and enunciations of science, found, of course, only in the issues of the Guiding Star Publishing House, corroborate the oft-reiterated statements of the Bible as to the fruition of this coming genus or race. We emphatically declare the end of the Christian order or cosmos; its termination is the inception of a new order in which the Sons of God, Arch-natural men, will *inhabit* the world and regulate its affairs in accordance with the principles of justice and equity, because within the jurisdiction of the divine Kingdom. The Sons of God are to be manifest in the world as Arch-natural inhabitants of the earth. They are to be the offspring of the universe, the firstfruits of the Tree of Life. The question of their birth into their Arch-natural existence is a matter of scientific direction, under the auspices of the supreme intellect of the age, who is none other than the reincarnated aggregation of all preceding ages and dispensations. The great Architect has in hand the reconstruction of the Temple, the foundations of which are being laid upon the rock of its resurrection. The world stands upon the verge of the great wonder, the miracle of the ages, the birth of the Sons of God. It is resolved to a question of scientific application.

The forces of reconstruction and the restoration of the race are held within the copulative resources of sex

restraint and utilization. The potencies for the restoration of the human race to its former existence as the fruit of the Tree of Life, which is in the midst of the Garden of the Gods, are to be found within the sphere of the masculine and feminine desires, both of which—under the present currents of sensualism and degeneracy—are rioting in the perverted luxuries of a vitiated and publicly endorsed sentiment and taste. Mortality is the product of sensualism. The new and higher order of life will come through sex restraint scientifically directed, with potencies conserved and utilized according to definite and distinctive uses of the laws governing the secrets of salvation.

The restraints essential to the determination of the higher uses of the sex potencies cannot be regulated except through the societal aggregation and fellowship of communistic bodies, gathered for the purpose of conservation in every domain and sphere of active life. The office of the divine Restorer is to gather into bundles the tares which grow together with the wheat until the harvest-time. The world has come to that harvest-time and the function of gathering begins, in which the tares—out of which must come the wheat—are to be burned. One of the processes of restoration is the burning of the tares, which is also prophetically called the burning up of the world. The conflagration in which the old dispensation reaches its consummation will be the burning up (the dematerialization) of as many as will confess their mortal state and sinful conditions, and seek the conflagration which will consume and thus destroy the wickedness in them, and reinstate them as the fruition of the Tree of Life.

The Harbinger of the New Dispensation.

There must come the recognition of the Messianic center of this age, for the reason that the potencies conserved through sex restraint in the male and female adherents of the Prophet must be directed to one center. This cannot be understood without the knowledge of the fact that desire contains the substance of mental potency, which though not material is substantial. Thought is as unmistakably substance as matter. In the restraints of masculine sex, the spirit of reproduction is contributed to a higher use in the Messianic recognition; this is the impregnative spirit or pneuma. In the restraints of the female sex, and the recognition of the Messianic center, the spirit of chastity is directed to flow into the Messianic center; this is the psyche. There is, therefore, a blending of the pneuma and the psyche in the SIGN and nucleus of the race, who is the harbinger of the coming of the Son of man in the clouds of heaven, which means the manifestation of the Sons of God as the unfolding of the Logos into the multiplied Sonship of the universe.

The forces which conspire to effect the conflagration of the bundles to be burned, that is, the societies

in communistic fellowship, are first, the pneumatic and psychic essences derived through the restraints of sex, and directed through love toward and into the mind of the Messenger of the Covenant,—the term meaning the Messenger of *conjunction*; second, the flow of the hatred of the world into the same center. The confirmation of Elijah's authority as the genuine Messenger of God, (God the Lord, for this is the significance of the word Elijah,) was his power to call down fire from heaven in the presence of the false prophets who were gathered, at his instigation, to test the authority of their call.

The question of the restoration of the Sons of God is one of knowledge and application, and must come under the authority and direction of the one specifically called to this end. The gathering of societies will be directed according to definite authority and specific order. There will be no recognition of self-constituted and self-sent teachers or gatherers, for this is contrary to the laws of divine order and methodical workmanship.

The next great movement in the direction of the progressive order of the divine economization of the forces of creative power, is to shape the bundles of aggregation. They are to be rebound into an obligation merged into unity through the force and power of that deep religious impulse which must overwhelmingly move the world toward the organic form of the empire, an empire from which is eliminated everything that partakes of the nature of the effete empires, kingdoms, and republics of the segregated human race. Succeeding this empire, and as a result of the great conflagration, there will spring forth the biune multitude, bright and shining as the sun, the illuminating sphere of the hitherto benighted family of the world's preceding gloom.

The science of the coördinate operations of involution and evolution, as applied to human development, proclaims the great truth of the coming of another race of men, so much above and superior to the mortal humanity as to constitute the race the order of the Gods. The Bible confirms the testimony of the new science, the science of Universology. To as many as believe in his name gives he power to become the Sons of God. To believe in his Name is to believe in his coming as he has declared he will come; that is, he will arise from among men, wherein the Son of God was planted by the operation of the Holy Spirit, in the beginning of the age.

Recognition of the Sign of the Son of Man.

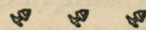
There can be no salvation but through the recognition of the personality of Elijah as prophetically declared. "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." First,

there will come the SIGN. What shall be the Sign of the Lord's coming? "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." The Sign, then, is Elijah the Prophet; this is the Sign seen in heaven.

What is the heaven in which this Sign is seen? Some will be so darkened in their intellects as to believe that this Sign will be seen in the physical heavens; a fallacy propagated in the church during the dark ages; a part of the condition sown in the church through the power of the arch enemy. The man in the state of illumination from God is in heaven; and the Sign, Elijah the Prophet, is in such a state of illumination, hence his mind, being in illumination, is in the light of heaven; therefore he is in heaven. The Sign of the coming of the Son of man is Elijah the Prophet, whose coming precedes the coming of the Son of man in the clouds of heaven. These clouds of heaven are the Sons of God, the literal coming of the God-Men, in whom is the life of the Christ. Of these genera of the new order there will be seven distinct forms; these are the seven divisions into which the twelve tribes of the New Jerusalem descend.

The "tribes of the earth" do not imply the various nations of the world. The mourning of the tribes is the mourning of the groups or societies gathered to be burned. The word mourn in Hebrew is *saphadah*, meaning to stand upon the threshold or at the door. The mourning is caused through the sacrifice of the divine Martyr through the enmity of those whose hatred insures his martyrdom.

We repeat the statement; there will be no self-sent reapers of the tares. Those who are sent will go forth through an orderly method, under the instruction of the divinely-appointed Messenger of the Covenant; and under his banner and by his orders will the culminating event of the ages be consummated.



The Processes of Re-embodiment and Reincarnation.

WHEN THE LAW of reëmbodiment is understood, it will be more clearly comprehended that the humanity existing today is the same humanity that has existed since the beginning. People are constantly passing through processes of reëmbodiment, and will continue so to do until the final embodiment is reached, which is that of the perfected humanity. When there is a complete restoration to the condition that existed previous to the "fall of man," then the final embodiment has taken place—and that is the resurrection. To understand this is very important. The Christian church knows nothing concerning the process of the resurrection; the general idea has been that the body buried in the churchyard is going to come out of the grave when the right time comes.

New Century Studies and Reviews

Lucie Page Borden

THE TENDENCY OF MODERN SCIENCE.

NO ONE CAN DENY that great changes have been seen in the thought world during the last ten years. In no department of activity is this change more visible than in modern chemistry. It is emphatically true that this branch of instruction has had to reap the fruits of long-continued and severe efforts to penetrate the constitution of bodies. The theory of the atomic constitution of matter has had no reversal, but continued experiments have led to a great and stupifying discovery—that the first principles of chemistry have to be abandoned. The radio-active substances have been exploited with no view to organizing a new system of instruction. The result has been distinctly opposite to the views entertained by investigators at the beginning of their work. Some notion of the change may be gathered from the statements put into a little book issued by the University Press of Cambridge, England. It is by Prof. Rutherford, of McGill University, Montreal; and purports to give the latest researches on radio-activity.

The first statement that meets the student in these pages is to the effect that experiments have strongly confirmed the theory entertained of the atomic structure of matter. This was understood. The author then advises his readers that the former notion of energy as a mode of motion has been superseded. He undertakes to show that the cathode rays consist of a stream of material particles, projected with great velocity and possessing a mass so much smaller than that of the hydrogen atom, hitherto called the lightest of material substances, that it would take a thousand of these particles to make one atom of hydrogen. Electric energy means something in motion.

The next fact elicited by a study of Prof. Rutherford's book is even more significant. He says in plain terms that according to the present theory put forward to account for radio-active phenomena, the observer sees an actual transformation of matter. He claims that this theory accounts for all the known facts of radio-activity; also that it is substantiated by the production of helium from radium as a spontaneous product. Could there be a more decisive change than this?

The first definite evidence that the atom is destructible or is not the smallest unit of matter, was obtained in 1897 by J. J. Thompson, of England, in his study of the cathode rays produced by an electric discharge in a vacuum tube. It is notable that Sir William Crookes had started the notion of these rays as representing "the fourth state" of matter.

Now the fourth state of matter has been termed in Koreshan Universology, its point of transformation to another state of substance. So that the study of these

rapidly disintegrating particles does bring the searcher very near to the source of truth on this subject. In other words, the trend of modern investigation goes to support the disintegration hypothesis put forth as an actual fact by the Founder of the gigantic system of Koreshan Universology, a long time previous to the discoveries made by Thompson, Sir William Ramsay, and others.

The term "radio-active" is applied to substances like radium, uranium, and thorium, which possess the power of spontaneously sending out radiations capable of passing through plates of metal and other substances opaque to ordinary light. These radiations have also the property of affecting a photographic plate, as well as the power of discharging electrified particles; while the substance known as radium is able to cause marked phosphorescence and fluorescence on some bodies placed in its proximity.

The author says that it is not known why these radiations possess the power of penetrating metallic plates and substances impervious to light; but it is thought that the effects are due to ultra-violet light waves capable of passing through substances opaque to ordinary light. This point is of interest, for it shows how much is yet to be explained. The position of Koreshan Science on this point makes it clear that the emanations from radio-active bodies present an example of a higher tension of energy, a more rapid vibration of substance than is found in ordinary light.

The first of the radio-active bodies to be obtained from pitchblende was polonium, notable as being named and discovered by a woman, Mme. Curie, of Paris, whose native country furnished her with the name of the new substance. She and her husband, working together, analyzed many substances and found radium, which has been the means of a great change in the thought world.

The second chapter of this work on radio-activity deals with the theory of the ionization of gases. In order to explain the properties of the rays emanating from radio-active bodies, the theory is exposed that these rays produce positively and negatively charged carriers through the volume of gas surrounding the emanating centre, and that the rate of production is proportional to the intensity of the radiation. These carriers are called ions. It is thought that the ion consists of a charged centre surrounded by a cluster of molecules moving with it, which are kept in position around the charged nucleus by electrical forces. The positive and negative ions differ in size, and this difference becomes very pronounced for low pressures of the gas. At a low pressure the negative ion sheds its attendant cluster. Prof. Rutherford defines the terms electron and ion. The electron is seen as the centre of the ion with its attendant molecules. "The electron is the body of smallest mass yet known to science." The negative ion consists of an electron with a cluster of molecules moving with it. The positive ion consists of a molecule from which an electron has been expelled, with a cluster of molecules attached. According to the theory, the

ionization of a gas means the removal of a negative corpuscle or electron from the molecule of the gas.

This theory has been wrought out very elaborately, and forms the basis of calculations of a very obtruse nature. The scheme seems to be very well pleasing, until it is seen that the disappearance of the electron is not accounted for by these gentlemen. It is transformed to energy or spirit, the second of the two forms of universal substance, according to the Koreshan view.

Suggestion Restores the Dying.

THE THEORY that suggestion may intervene to prevent death at the last moment is a new one. It is supported by testimony from a physician who claims to have called back the spirit of a woman just on the point of dissolution from pneumonia. The suggestion involves an appeal to personal consciousness. In the instance cited, the young lady had apparently lost the sense of identity, yet she responded very quickly to the call of a superior mind, telling her that her mission on earth was not ended, that she could and must return. The author of this statement was speaking before a company of persons in the Waldorf-Astoria on "Transliminal Power." He certainly made it plain that hypnotism is a very powerful stimulant, if it can restore the dying from his last stupor and make the death-trance yield to the flush of health.

The stimulation comes from touching a different set of faculties or brain cells from those which are most exterior and in touch with the healer when the patient is in his normal state. The subconscious mind is not a dual consciousness. It is merely the more interior spiritual sphere which, in ordinary persons, is in rapport with few of their movements. The explanation offered by the author of this theory is that the success of hypnotic inspiration bears a distinct relationship to the degree of isolation from brain and sensory activities, which isolation reaches its climax when the spirit has all but left the body. The spirit does not leave the brain without flowing into some other brain of a living person.

The value of a knowledge of the constitution of mind is deeply needed in the exercise of medical practise or in suggestion. The twofold vibratory sensorium of the first and middle degrees of cellular activity in the brain, are both selected as the medium of restoration. The author of this testimony in regard to suggestion believes it would be of service in case of drowning, swoon or trance, also in cases of poisoning. He shouts an imperative summons into the ear of one past cure by other means, and the spirit responds.

The bear licks its cub into shape. It really seems as if the Russian nation had been obliged to submit to too much licking, and yet it is but a shapeless mass.

"The entrance of thy word giveth light." Christ is the Word and he is the Eye. When the Word enters into a man he has the light of truth.

General Contributions

THE HANDWRITING ON THE WALL.

The Significance of the Fingers of a Man's Hand; Ancient Babylon as a Type of Modern Christendom.

BERTHALDINE, MATRONA.

THE DECISIVE HOUR of destiny came to the doomed of Babylon the Great in the midst of imperial festivities. The fingers of a man's hand made visible upon the wall of the royal banquet hall, inscribed the sentence of divine judgment for the vision of the assembled hosts of a Babylonish power. By the fingers of a man's hand the Almighty writes the doom of every age and every man weighed in the balances of the law and found wanting. The Almighty lacks other fingers than those of a man to write with, being eternally in the ultimates and primates of his power, a man intact in divine wisdom, a unit with divine love. When a man of God like Moses or Elias, and superlatively like the Lord Jesus, thoroughly furnished unto all good works, has anything to say designed to be lastingly impressive, he selects an impressive method for its firm inscription.

The way of the press is an up-to-date, "still, small-voiced" way of making a knowledge of facts speak loud in the mind of the thinker; yet it is but one of the Almighty's many ways. The prophet having the all-seeing-eye of God, the indwelling, all-moving mental center of the universe of mental consciousness, writes much in the fulness of times for the universe of man with the fingers of his hand. The universal man personally considered is the visible, personal prophet, the preëminent instructor of man collectively or racially considered. From the central mind of the visible central man, radiate the forces of the intro-active mental radium of the universe. These forces are received by men universally, according to their appropriative capacity, as the mental consciousness of their capability of active and responsive thought. Their activity waxes and wanes. Minds inbreathe and exhale the atmospheres of mental day and night, of times and seasons, as God wills in the order of law, according to their degree of development corresponding to that of the mental center. The central man, possessing mentally the touch-stone on which are written all the laws and principles of his universe of form and function, is the greatest writer in the universe on the hearts and minds of men. His methods of writing range from the most commonplace to the most unique. The final signature of his name he inscribes with the flaming sword of his own theocrasis. The theocrasis is the divine unity of tongue and pen. The man theocrasised is the writing reed of God Almighty, and is also called the Voice of God.

Babylon the Great of ancient history has an anti-type in modern Christendom. Upon the walls of her whited sepulchre of modern civilization may be seen,

with the eye of the understanding, the fingers of a man's hand writing her doom to destruction. "A reed shaken by the wind" is the writer. The written doom of modern Babylon is the balanced account of captive Israel, which will let the prisoners of hope go free. Modern Babylon has also a head of gold. Gold symbolizes the desire of all nations, and gold all shall have to satiety.

The tongue of flame kindled by the Lord Jesus, fanned again to flame by the theocrasis of his Messenger, will become a lake of fire for the destruction of the wickedness of men. The supply of pure gold thus produced will meet all human need, and the torment of longings will cease. God's gold, the gold of the land of Ophir, is genuine goodness. The busiest of all busy fingers in the world today are those of the Messenger of the final Word of God to man. There is but one man of God, in the supreme sense of God's language defining the Word. This man is root of the new language for which the world waits.

"I must be about my Father's business," said the youthful Lord of the universe nineteen centuries ago. The Father's business is always good. His body is one of many members, requiring vigilant care. Even the hairs of his head, the ultimates of his divine life, are declared to be numbered. These hairs are the members of his body, the church, and his fellow-heirs of the universe. When as babes in Christ these fellow-heirs have passed the nursing stage and become walking interrogation points, patience displays her perfect work. As the Father of the multitude, the Lord's Messenger becomes wondrously adaptable to the Lord's "little flock." He extends his radiant energies to the humblest orders of human understanding. He raises mankind by orderly progression to the membership of his body and eternal fellowship with himself. Even the children of disobedience are within the confines of his care. These are sensibly turned over to a wise old nurse, ever abiding in the matrix of the universal family. She is called the wisdom of experience. Long it takes her to perfect them as the Father in heaven is perfect; but she rests not from her labors till all are found teachable before the Lord.

The advanced state of voluntary teachableness warrants the introduction of the children of men to the greatest of prophets. This Prophet of the Almighty demonstrates himself to be almighty to prove the value of his prophetic credentials. The degree of the Word taught at each advent of the Prophet depends upon the development of the world ripened in the order of law to receive him. The present Prophet, having the fingers of a man's hand with which to write the decrees of human destiny for an age, appears as the scientist of God Almighty to effect the salvation of men. What he works into men as the science of the law with the pen of the flaming sword, men use to work out their full salvation as Gods in image and likeness. The scientist with the fingers of God's hand is heralded to men by signs in the heavens and in the earth, which only the wise can understand. The wise lift up their heads for the descent of the New Jerusalem.

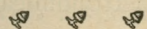
"The wicked and adulterous generation" of men are said to seek after a sign. They try to "lift up their heads," to exalt their thoughts, to commune with stars; they penetrate the depths; they ask of the winds and the waves the solution of problems, and search all things for the elixir of life. God is not in the thoughts of the ignorant. Vainly they seek him far and near. It is for him to reveal the secret of his indwelling presence. Of this but one Sign is promised. This Sign is one to accord with the need of the day and generation. In this age he comes as the "writing reed" of the Almighty. He is called "the sign of the prophet Jonah." He is the one John saw and called "the Lamb upon Mount Zion," having the Bride, the Lamb's wife, as his portion. John called her "the New Jerusalem descending from God out of heaven." Heaven is the intellectuality of the man where God is, the central mind of minds. With this mind all minds may be brought into communion, and be made to know the support of perfect union. The Lord is said to arise; the Bride is seen descending at the close of the Christian era. The Lord wakes as a strong man out of sleep, where men go to sleep when the Almighty makes his bed in hell. The church militant is the slumberland of the Almighty.

For an age after his seed-sowing the Almighty sleeps in death as to all natural consciousness of men and things. When ever-wakeful Wisdom speaks to the man in the thunder tones of the science of the law, the wine of her life stirs in his blood. He is thus quickened to newness of life, and awakes to unite with her in the supreme office of God Almighty as the Lord and giver of life to all them that sleep. The reawakened Sign of the Son of man is now, as always, about the Father's business, with the fingers of a man's hand. Today he is standing upon the wall of the universe, the confines of its limitation. He stands with a plumb-line in his hand. With this he awakes men to the science of the law. From this point of vantage he becomes the emancipator of the truth, the redeemer of men, and the locator of the Deific personality. As the Reasoner, he addresses himself to the investigators. With the plumb-line in hand he provides a demonstrable premise as the essential foundation of all divine instruction. From himself, the circumferential man, he leads man back to Nature and to Nature's God, returning *via crucis* *via lucis* to himself as the unity of the central with the circumferential man. Thus may all men know the Lord, from the least to the greatest.

Having laid the foundation stone of the new church upon the science of the law, the Sign becomes the builder of the Lord's antitypical temple. This temple is built of living stones, men made alive unto God. When the law has been written on the heart of every man by the fingers of a man's hand, the ultimates of his power, the Father's name shines out from every forehead. This finished work of God Almighty in which he rests from all his labors, is declared to be imminent by the present Sign of the Word. Every man dead in trespasses and sins, who takes the sword of the Word of truth, must perish by the sword. Nevertheless we write

in the name of the Sign of this sword, urging every man to take it. The perishing of the wicked is the final revelation of God in humanity. The revelation and destruction of the "man of sin" constitute the resurrection and revelation of the man of God from center to circumference.

The sleeping of men and the sowing of tares to hide the wheat (the work of the enemy) took place in the same field, "this present evil world." We must therefore look for the ripened harvest where the seed was sown. God's wheat is the imperishable righteousness of his first well beloved Son, involving the lives of his many Sons. When the tares of the enemy are burned away from his imperishable holy Seed, the elements of our mortal bodies melting in the fervent heat of love's desire, "the righteous shall shine forth as the sun in the kingdom of their Father." Then the Man, the author and finisher of the work of the flaming sword—will with the Cherubim of the law and the Seraphim of the prophets, guard the way of the Tree of Life, from within the gates. He shall rest and go no more out, save by the new and living way of his many Sons.



THE SEVEN PLANES OF TRUTH.

Part 2.—Astrology.

The Stars Established for Signs and Seasons; Origin of the Art and Science of Astrology Traceable to Enoch.

ELIZABETH ROBINSON.

ENOCH WAS THE SEVENTH (the perfected man) from Adam, and he walked with God three hundred years. In the "Book of Enoch" it is said that he was taught by an angel (the Lord), of the course of the lights of heaven, the motions of the sun and moon, the changes of the seasons; and was shown in a dream in his youth, the history of the kingdoms of God and of the world until the final establishment of the throne of the Messiah. This is the earliest record of astrology, or that system or method by which truth was given to the human family through a knowledge of the stars of the physical heavens. Astrology and astronomy originally meant the same; namely, knowledge of the stars. But astrology was considered the higher science, as it dealt with man and his future, from the position of the stars at his birth; while astronomy was the mere knowledge of the relations and motions of the stars.

We have already shown that the Sumerians, who were before the Semitic people, had an astral religion, which largely influenced the Babylonians, Chaldeans, and Assyrians. In their history we have the first record of a religion—that is, a rebinding; and with Enoch, the father of astrology, it may well be called *astral*—for after he had walked with God, had been taught of God, three hundred years (a full time), "he was not;" he "was translated that he should not see death;" therefore he was retied or rebound to God.

The fame of the Babylonian or Chaldean astrology and astronomy was still fresh in the minds of the Greeks in the time of Diodorus (the first century B. C.),

who wrote as follows: "The Chaldeans, being the most ancient Babylonians, held the same station in the commonwealth as the Egyptian priests do in Egypt; for being deputed to divine offices, they spend their time in study, and are especially famous in the art of astrology. They do not attain their knowledge in the same manner as the Grecians do, but they learn it by tradition from their ancestors—the son from the father; and because their parents are their tutors, they both learn everything without envy, and rely with more confidence upon the truth that is taught them. Being trained from childhood, they become learned in all these things. Therefore, from long observation of the stars, and an exact knowledge of the motions and influences of them, in these they excel all others; they foretell many things that are to come to pass. They likewise have opinions concerning the earth peculiar to themselves, affirming it to resemble a boat—to be hollow; to prove which they abound with arguments. And the time from which they first began to observe the stars seems incredible."

It is to the Chaldeans that credit has been given for having invented the Zodiac, and the duodecimal division of the day. It is said that the Ninevite savants borrowed their astronomical knowledge from the Chaldeans. They made use of the calendar as it was transmitted to them; and as it was given to them it has been used by all nations from the remotest times until the present day.

Astrology, like mythology, is regarded by most of the "wise men" of today as superstition, even if they are told that it prevailed among the Chaldeans, Egyptians, and Chinese at the very dawn of history, and was held in greatest reverence by the Jews. In Rome, astrologers were called Chaldeans, and were often banished under pain of death because of adverse predictions. The early Christians were divided in their belief in its truth. The Catholic church in its public capacity, condemned the system; but many churchmen cultivated it. Cardinal d'Ailly, "the eagle of the doctors of France," is said to have calculated the horoscope of Jesus Christ, and maintained that the deluge might have been predicted by astrology; and that "for centuries learned men continued devoted to this 'delusive' science. Even Kepler could not shake off the fascination; but it was the Copernican system that gave astrology its death-blow."

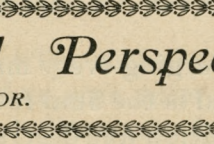
When astrology was held in greatest respect, civilization was in its highest state; and it was only after it became a *delusive* science that modern astronomy, founded on a guess, gave it its death-blow. But the phenix is said to be a mythical Egyptian bird with a *star* upon its head, indicating the astronomical period of its appearance; and hundreds of years after its burning, a new phenix sprang from the ashes. Truth may be *hidden*, but it cannot be lost. The truth as given to Enoch found its way to Chaldea. Ur (light), a city of Chaldea, was the birthplace of Abraham, the father of the chosen people of this Mazzarothic cycle. The Magi or wise men (astrologers) saw the star, and found their way to Bethlehem, the birthplace of Jesus, the Morning Star.

The planting of this Morning Star in the race was foreshown in the declaration: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" In the fruit age or harvest of that planting, the command will be heard: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." And the truths of those lights in the firmament of heaven, which are set "for signs, and for seasons, and for days, and for years," will be known to all the world.



In The Editorial Perspective.

THE EDITOR.



ASTRONOMY is called the most ancient of all the sciences; and its uses have been recognized from time immemorial. It has served and is serving a great purpose in the world, and is destined to contribute much to the progress of humanity. By astronomy we mean knowledge of the motions and relations of the orbs above us. We do not refer to modern theories of the solar and stellar systems of the universe. There is a marked distinction between practical astronomy and the mere guesses concerning the observed facts of astronomical motion. Modern theoretical astronomy has been of no benefit to mankind. Practical astronomy is of incalculable value. We have shown many times what constitutes practical astronomy and the fields of its usefulness. Astronomical time is of the utmost importance in navigation; and the conduct of world-wide commerce is dependent upon astronomy. The public generally confuses the two general phases of astronomy—the practical and the theoretical, so far as dealt with by modern observers. The facts of astronomy are all incorporated in Koreshan Universology; the fallacious conceptions of the cosmic relations are all excluded, and in their stead are all the gems of the absolute science of astronomy. Recent utterances of Professor Woodward, President of the Carnegie Institute, attract our attention. He points out the fact that in many fields of human activity, astronomy has contributed benefits; but he also makes a number of statements to which we take exception as being misleading. He affirms that astronomy has practically banished fear and superstition from the human race. It can be shown conclusively not only that the people of Christendom are more superstitious than the devotees of the occult in India, but that superstition is on the increase, even in America. Superstition includes not only belief in omens and signs, but false religion, false worship; as well as amazement or wonderment over the mysterious or unknown. It is far more superstitious to conceive that the universe is controlled by a finely diffused something called ether, or gravitation, or intelligence pervading all space; far more superstitious to stand in dread of destruction of the world by a comet or planetary collision, than to occupy the position of the people of Athens when the Apostle Paul preached on Mars Hill. Modern theoretical astronomy itself is the climax of superstitious belief, a belief which is utterly groundless and fallacious. The greatest force modern astronomy has exerted is in the direction of atheism, of agnosticism; and upon its absurdities are built numerous cosmogonical conceptions, the veriest vagaries of theology. "The most important service of astronomy to mankind," says Professor Woodward, "has been to convince the world of the continuity of the phenomena of Nature." Is, indeed, the world convinced of the permanence of the system of the cosmos? Obviously it is not. The foremost advocates of modern astronomy not only hold that the universe had a beginning, but that at some time in the future dire disaster will sweep the existing solar system into oblivion. The common view of astronomy does not admit of permanence; there is no

element of conservation of energy set forth in the theory and none of its premises furnishes any ground for the conclusion that the physical universe and the human world are eternal. Koreshanity long ago pointed out the eternity of the cosmos. It is indeed absolutely permanent in form and function; and humanity is coeternal with it. Astronomy as a true predictive science, is set forth in Koreshan Universology alone. The age of science is just dawning; not until the fallacies of modern astronomy are rejected by the world, will the greatest benefits of astronomy be realized. Modern astronomy has led the world further away from God; the genuine science of cosmogony leads to the discovery of God, to the revelation of his character, and the purposes of his existence. When it is seen that the correspondence between man and cosmos is complete and perfect, the possibility of applying astronomical order to the reconstruction of human society, of restoring order in the human world through the institution of relations in the anthropotic cosmos, corresponding to astronomical relations, is apparent. In such application of astronomy, the greatest benefit conceivable will come to the world; and the affairs of humanity will be governed in accordance with the principles of the great cosmic empire.

A WESTERN ASTRONOMER, one of recognized authority in modern science, puts forth what he terms "new conceptions in astronomy," which are said to be the result of all astronomical research. "The conception is, that all that part of the sidereal structure visible in the most powerful telescopes, is made of space, suns, planets, moons, nebulae, comets, meteors, and cosmical dust." It is noticed that he omits the word star. He holds that there are *no stars* in the universe. He virtually contradicts even fundamentals of language, the meaning of universal symbols, and sets at naught even classic literature, to say nothing of the testimony of the eye, aided or unaided by the most powerful telescopes. He says the word star should be omitted from astronomical literature. He forgets that the word astronomy itself means the law of the stars, from *astron*, a star, and *nomos*, law, name, or arrangement. He says that the things called stars are giant suns, intensely hot, immensely large. This is a *guess* of his and other astronomers. No star has ever been magnified a particle by means of a telescope. Even through the most powerful magnifiers in the world, the stars even of the first magnitude appear as mere points, not so large even as to the naked eye, for in the telescope the glare is removed. The stars have no discs; they are points, intensely bright, and are thus bright not because they are immensely large, but because of the intense combustion taking place at the stellar point. The universe according to the "new conception," is described as follows: "Every sun is in motion at great speed, due to the attraction and counter attraction of all the others. They go in every direction. Imagine the space occupied by a swarm of bees to be magnified so that the distance between each bee and its neighbor should equal one hundred miles. The

insects would fly in every possible direction of their own volition. Suns move in every conceivable direction, not as they will, but in abject servitude to gravitation. They must obey the omnipresent force, and they do so with mathematical precision." The concluding sentences of the astronomer's description, are: "And such is the modern concept, in dim outline, of modern astronomy. One hundred million worlds like the earth could come to an end at once and make less difference in the cosmical structure than a pebble dropped into a river. The inscrutable mystery is, how human beings so minute as men can possibly find out these wonderful facts." And these words are written not many inches from the striking admission: "Space, infinity, eternity, creation, beginning, and end. They are all unknowable, and the chief mathematicians of the world do not try to think of them—a sheer waste of time." Indeed, if all these things are *unknowable*, the "wonderful" things of modern astronomy are surely not "facts" but prodigious fallacies!

THE PEOPLE of France are noticeably agitated over subjects relative to religion. It has long been a center of agitation on such subjects. France once broke away from the Christian religion with a vengeance, a vengeance that created a reign of terror. The revolutionary factions sought to destroy religion and its influence over the mind; and truth was literally trailed in the dust when the Bible was dragged through the streets of Paris. But Napoleon restored religion when he restored peace and order in France. From the time of the signing of the famous Concordat until the recent separation of church and state in France, the Christian religion was recognized by the French government, and the institutions of that religion in that nation were maintained by the state. The burning question with the French people now is, "Is morality possible without a religion?" Many radical thinkers hold that a much higher morality than now prevails may be the result of scientific conceptions. Koreshanity is the only system of thought that is capable of solving the problem. The world cannot understand why so much immorality should attend the prevalence of modern Christianity. Koreshan Science shows that the modern Christian religion is an apostate religion; and that the fall of the primitive church was both in the order of law and in the order of progress. The modern brand is not the pure article. The highest morality of the incoming age must spring from the true religion; and it must spring from science that is *science indeed*. The scientific religion does not consist of mere creed and ceremony; for religion is a vital state, not a mere theory or conception of the mysterious. Morality in its highest sense is the rule or standard of righteous conduct; and the science of morality defines the principles of obligation of man to man and man to God. The great law upon which true morality depends is the law of love to the neighbor and love to God. That love is the essence of divine religion, without which the prevalence of a higher moral system is impossible.

THE RECENT utterances of one of Chicago's greatest bankers have attracted attention, not because his sentiment was new, but that his words should constitute such a radical

protest against modern methods of obtaining wealth. He notes the effect of the mad race for wealth upon the human character and soul. The following is an extract from a recent address of the noted banker: "Perhaps you think it impossible that a man's soul should entirely shrivel up in the pursuit of wealth. If you knew some millionaires as well as I know them, you would agree with me that they had lost the last vestige of the souls they may be presumed to possess before the mania of money-getting possessed them." Commenting upon these remarks the *Wall Street Journal* makes the following declaration: "Great wealth means opportunity and power, although it no longer, as formerly, means the certainty of great distinction, for wealth is becoming so common in this country that it no longer gives a man fame unless he has some other qualities than wealth to mark him as a man of high talent and purpose. But great wealth attained by meanness, oppression, wrong, and deceit has become odious, and the possessors of such wealth are coming to be regarded as little less than unjailed criminals." To this we add, that the time is rapidly approaching when the public will clearly perceive that the competitive business methods are utterly inimical to their interests; and that the principles of competition have enabled men of shrewdness to take advantage of the people and to steal their wealth. Soon it will be seen that millionaires have not *earned* what they presume to possess; but that the wealth they control really belongs to the people. The two extremes, excessive wealth and poverty, must be abolished. There is no excuse for the existence of poverty in a land of plenty and prosperity, a land of wealth. The public sentiment is rapidly turning against the hand of known oppression, and judgment upon the world of perverted uses is imminent.

THE JUNIOR Rockefeller is full of Sunday school precepts; he makes use of them in his classes. On a recent Sunday he talked about lying, holding that it is never justifiable under any circumstances. It makes all the difference in the world who makes such a declaration. There are men who, upon making positive statements regarding the principles of square deals, would be commended by many people. But if a wealthy Rockefeller says anything about moral integrity, why, the people are prone to look upon his words as mere cant, just *cant*. It is impossible that a Sunday school Rockefeller should cover up a multitude of Rockefeller sins with the cloak of modern Sunday school charity.

THE SUN of the mental world is the illumined intellect. The sun of the human world must therefore be a man radiating the substance of the light of the mind. Light always proceeds from a pole of intense activity, a brilliant point. It is a prevailing conception that there are many human stars—bright men, brilliant intellects; but stars are of the night. The sun always brings the day.

THE HIGHEST and broadest point of view is from the heart and center of the universe of activity. The true Scientist is the *focus* of knowledge, the pivot of impulse of its application to life.

The Open Court of Inquiry.

THE EDITOR.

What is the Gospel of Jesus Christ?

"Dr. Crapsey (of Rochester) is a clergyman who denies the virginal conception of Jesus, and has written a book in which appears such a passage as this: 'The question arises, Was not Jesus mistaken, after all?' And he is reported as having made these utterances: 'Scientific reason has shown Jesus to be the son of Joseph; to be a man in all things such as we are.' Dr. Crapsey was tried for heresy and was acquitted; but strained relations continue to exist between him and the church at large."

The clergyman above referred to is but one of many who have turned from the orthodox conceptions of theology; but it is noticeable that breaking away from the old conceptions, without comprehension of the absolute truth, leads but to greater conflict, for nearly everyone who leaves the old church entertains views which are distinctly his own.

In relation to and in connection with the above, the question is asked: "Can any man tell in just so many words, what is the gospel of Christ?" The gospel was the good news of what Jesus came to accomplish; it was the *philosophy* of his mission. Jesus came to make God and man at-one. Therefore, humanity and Divinity in Jesus constituted a *unit*. Jesus came to save the world, to perpetuate the order of divine life, and to redeem men from sin. He was therefore the promised Seed.

As seed, he came to be sown. He was the Word, which was God, made flesh. He was the Bread from heaven. He was sent to be eaten. Therefore the church must have appropriated him, his life and mind and flesh, which were prepared for appropriation through the Messianic translation. He was converted to Holy Spirit, and that Holy Spirit went into the thousands who accepted him.

The message of his victory over death went out over the world. It was the gospel, which means good news. The people were asked to believe on the name of Jesus the Christ. Faith made them receptive to the power or the spirit of the gospel. What for? "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Jesus came to make men like himself. It was an age-long process; but

the harvest is at hand. The seed sown multiplies; and as all seed dies in the soil in which it is planted, in its unity with the substances of the soil, so Jesus was made at-one with man in death during the Christian dispensation, that the men in whom he died might live with him.

The *science* of the gospel was not presented by the Apostles; that is, they did not reveal the process by which men are to be redeemed. This process is regeneration or reproduction. The seminal essence of Deity was planted in mortal soil; and in due time there is to be a resurrection of truth in the scientific degree, in a new Messianic character, whose advent is called the coming of the Lord. The Christian gospel inspired the hope of immortal life in the flesh; that was what Jesus came for,—to make men immortal in the manifestation of his own offspring, the 144,000, who shall stand with him on the mount of attainment. That is the resurrection, that is the consummation of the age, wrought through the power of the gospel in obedience to law.

The gospel of the Christ is the gospel of the humanity of Deity, and the purpose of his manifestation to the world. Jesus was human through and through; he was God through and through, flesh and spirit and soul. Mary the Virgin was his mother; but he was conceived immaculately by the divine Spirit. Joseph was his father, but the spirit of divine impregnation in Joseph, was imparted to Mary the Virgin by a pneumo-psychic process, and not through a sensual channel.

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KORESH AT TAMPA.

The Founder of Koreshanity Lectures Before Interested Audience at the Casino.

Those who from interest, conviction, or curiosity, found their way to the Tampa Bay Casino Friday evening, were entertained by the peerless orator, DR. TEED, and treated to one of the richest tributes of eloquence ever permitted to flow from the human tongue. We would call him the golden-tongued orator. Considering the many entertainments in operation Friday night, and attractions taking pre-

cedence in announcement, the Tampa Bay Casino audience was favorably large and well representative of the city of Tampa. The orator was listened to with marked attention, and some of his declarations were marvelously startling.

No well-meaning person of ordinary intelligence can see and hear DR. TEED and not be convinced of his high moral character and the sincerity of his purposes, for he unquestionably bears the marks of refinement and morality. The audience was especially impressed with his handling of the co-ordination of the two processes—evolution and involution, in relation to the development of a new and higher race of men. DR. TEED said:

"We are upon the verge of the greatest miracle of the ages, the springing into being of the supreme genus, the product of the Tree of Life, the veritable offspring of the Lord Christ, the Son of God. This new and coming humanity, ordained by God to preside over the operations of mankind and to direct their conduct in commercial and industrial progress and enterprise, will destroy the present unholy and unregulated system of oppression, superinduced by a perverted money power.

"The Lord Jesus was the personal manifestation of Deity, and was called the Son of God by virtue of the fact that God was the fertilizing source of his origin, and the Son of man because the human race constituted the soil into which the seed of God was planted, to bring him forth. He was the root of the Tree of Life, whence the many Sons of God will spring out of that race of humanity in which he was planted, as the fruit of the Tree, not through the pursuit of that course in sensual men which leads to corruptibility and mortality; but through the processes of overcoming, by which the mortal man is transformed to the condition of natural (Arch-natural) humanity."

The Doctor maintains that the time is at hand when, through organic changes in the human physiology, there will be a transformation both in the form of man and in his physiological activities. Man is to become immortal here in this material world; and this immortality constitutes the fruit of the Tree of Life, the declaration in the Apocalypse of John the Revelator.

The public is well acquainted with the cosmogonical views of the orator, DR. TEED. He holds that the earth is concave, and that the human race "inhabits"

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OTTUMWA, IA.—Mr. Madison Warder.
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ENON, O.—Mr. C. D. Shellabarger.
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the hollow sphere, and that it does not "onhabit" a convex globe. The Doctor stated with emphasis that "modern astronomy is founded upon assumption," and those foremost in the ranks of astronomical culture, are dubious about the truth of their hypotheses; and are at the present day seeking for some positive demonstration to settle, upon the basis of absolute data, the great question of the structure and function of the universe.

The origin and destiny of man are questions which will agitate the minds of the foremost thinkers of the age; and if so called scientific men are in doubt about the laws and sources of human existence, they certainly do not know, for science is knowledge. The "scientific" men of the age are not scientific. One of DR. TEED's startling statements is that the sun, planets, and stars are all within the confines of the hollow sphere in which we live, and that consequently they are not the immense objects which they are supposed to be from the statements of modern astronomers, who reason from the assumed premises of the convexity of the earth, its rotation upon its axis, and its revolution in an orbit, the diameter of which is declared to be about 186,000,000.

DR. TEED's measurement of the sun, from his premise, reduces its diameter to about 25 miles, and locates it at the distance of 900 miles, it being within our own atmosphere, which is about 900 miles deep. The sun, he says, revolves in an orbit of about 18,000 miles circumference. The arguments produced in his lecture and laid down in his cellular cosmogony, are certainly worthy of the attention of thinking men. In response to the many questions hurled at the Doctor after the lecture, he demonstrated his versatility, and maintained his patience and dignity, even in the face of the abuse he received from at least one of his hearers.

After the lecture the audience asked questions which were answered by the Doctor, concisely and interestingly. A discussion arose between the lecturer and an evangelist, in which DR. TEED's dignified manner in reply to the insulting attitude taken by the evangelist, clearly showed the audience that DR. TEED was master of the situation, and had completely subdued the unworthy would be opponent. DR. TEED may be interviewed at the Tampa Bay Hotel by any who wish to see him.—"A BELIEVER," *Tampa Tribune*, Sunday, February 4, 1906.

The Times-Union Report of the Lecture.

DR. CYRUS R. TEED, the Founder of the Koreshan Unity and Colony in Lee County, gave one of his interesting lectures at the Tampa Bay Casino last night



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The Doctor and Mr. Cuddy entertained the audience for three quarters of an hour with an interchange of questions, and answers, which finally culminated in a challenge from the evangelist to meet DR. TEED in a joint discussion on the subject of the second coming of Christ, at any time or place he might name. This the Koreshan Unity man declined, remarking that he would enter into a discussion always with any scientist, astronomer, or any learned religious man; but would not accept a challenge from such a man as Rev. Cuddy.

The audience though evidently not followers of DR. TEED's theories, was much impressed with the Doctor's earnest and thoughtful exposition of his belief. *Florida Times-Union*, Jacksonville, Feb. 4, 1906.

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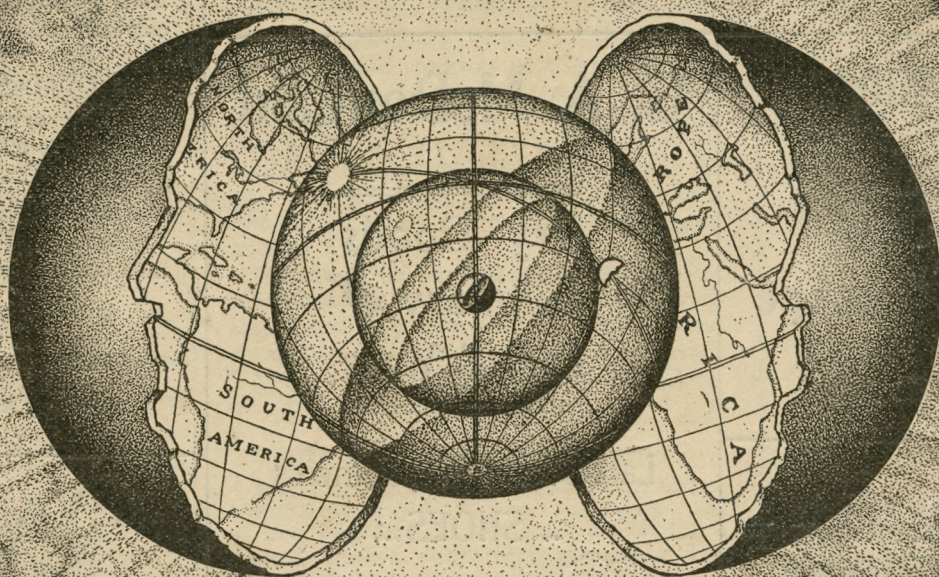
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Twentieth Century Weekly Magazine of Universology

VOLUME XIX.

ESTERO, FLA., FEBRUARY 20, 1906.

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